

6

A

S E R M O N

O N

693.e.10.
6

CHRISTMAS-DAY,

Almost FOURTEEN HUNDRED Years old,
of that famous FATHER of the Greek
Church,

K John
St. CHRYSOSTOM;

Translated from the *Greek*, and never before pub-
lished in our Language.

To which is prefix'd

The LIFE of the AUTHOR.

By the Rev. WILLIAM SCOTT, M. A.

L O N D O N :

Printed, for PARKER, *Birchin-Lane, Cornhill*; BEW,
Pater-Noster-Row; and HINGESTON, near *Temple-Bar*,
without. MDCCLXXIV.

[Price One Shilling.]

SEYMOUR

CHRISTMAS DAY,

Alfred, a young man, has been
of the famous Taylor of the
Grove.

CHRISTMAS

Transacted in the Grove, and never before pub-
lished in our language.

To which is added

The Life of the AUTHOR.

By the Rev. William Scott, M.A.

AND

Printed for PARKER, BISHOP & CO., Cambridge,
and HINGSTON, near Farnham, Surrey.

[Price One Shilling]

INSCRIPTION.

TO the Honourable Sir STEPHEN
THEODORE JANSSEN, Baronet,
Chamberlain of the City of *London*----
Whose Character, in *private* Life, justly
entitles him no less to the value and esteem
of every true *Christian*, than that in *public*,
of every true *Patriot* and *Citizen*, both be-
ing equally influenced and conducted by the
genuine Spirit of *Christianity*; is inscribed,
with all due Respect, the following Dis-
course of St. CHRYSOSTOM's, on that most
blest and *sacred Day* of the human Re-
demption; by his

Most Obedient,

Humble Servant,

December 15,

1774.

The TRANSLATOR.

DESCRIPTION

TO the Honorable Sir Stephen Theodore Janssen, Baronet, Chamberlain of the City of London. Whole Character, in private life, justly entitles him to the name and esteem of every true Christian, than that in public, of every true Patriot and Citizen, both being equally influenced and conducted by the genuine spirit of Christianity; is inscribed, with all due Respect, the following Discourse of St. Cyprian, on that most blessed and sacred Day of the human Redemption, by his

M. Obedient,

Humble Servant,

Dublin 15.
1774

THE TRANSLATOR.

Lord's disciples were called Christians.

His former name was considerable for that.

But his name was changed to this.

Secundus, a great officer and chief commander of the army of Syria, but died soon after Christ's birth was born. His

T H E

mother's name was Secunda, the daughter of an honorable family in that city a most

L I F E

prudent, grave, chaste, and pious woman; left a widow at twenty and so continued

O F

ill her death, to the great honour of her sex and religion. -- Appearing to be a youth of

St. CHRYSOSTOM.

took no small care of his education; accordingly he was committed to the care of

THE *christian* name of this learned, eloquent, and venerable FATHER of the church, was JOHN: but he was much better known by the *surname* of CHRYSOSTOM, it being his *general* one. It is compounded of two *Greek* words, which mean in *our* language, "GOLDEN MOUTH," and was given him on account of the wonderful fluency and sweetness of his *eloquence*. He was born A. D. 354, at the city of *Antioch*, famous for it's university, (where St. Luke himself was educated) the metropolis of *Syria*, and of the *eastern* part of the *Roman* empire; it is often mentioned by St. Luke in his book of the Acts of the Apostles, and is remarkable for being the place where *our*

Lord's disciples were *first* call'd CHRISTIANS.

His *parents* were considerable for their *birth and quality* :---his *father's* name was SECUNDUS, a great officer and chief commander of the army of *Syria*, but died soon after CHRYSOSTOM was born. His *mother's* name was SECUNDA, the daughter of an honourable family in that city : a most prudent, grave, chaste, and pious woman ; left a widow at *twenty*, and so continued till her death, to the great honour of her *sex and religion* !--Appearing to be a youth of very promising abilities, his tender mother took no small care of his education ; accordingly he was committed to the care of *masters* in all arts and faculties ; nature, it seems, had more particularly form'd him for an *orator*, and was therefore put to the care of LIBANIUS, the celebrated *professor* of *eloquence* at *Antioch*.

In his school he continued a close student for some time ; till being fully prepared, he entered upon the *practical* part of oratory, and, for some little time, pleaded at the *bar* : but soon growing weary of *this* course of life, as not agreeing with the strictness and severity of his temper, he *retir'd* from the world, young as he was, and gave himself up entirely to the *holy scriptures* and the study of *divinity*, not a little encouraged herein by the example of EVAGRIUS, his
townsman

townsman and school-fellow, who had for some time before followed the monastic way of life ; but among all CHRYSOSTOM'S friends and acquaintance, no one was so dear and familiar to him as BASIL ; (but not he who was surnam'd St. BASIL the Great, bishop of *Cæsarea*) between him and this BASIL, (whoever he was) there was the strictest and most disinterested friendship that could be, arising from an uncommon similitude of manners, tempers, studies, and education in the same paths of learning : they, accordingly, both resolv'd to retire from the world, and spend their lives in some desert. But CHRYSOSTOM'S mother, hearing of this resolution, was most strangely alarmed at it ; and taking him, one day, by the hand, led him with an air of sorrow (which spoke a consciousness of superiour virtue and dignity of soul) into her own apartment, where placing him by her on the very bed on which she had brought him forth, (that what she had to say might make the greater impression upon him) she burst into a flood of tears, and, upon recovering herself, spoke to him as follows ; “ My dear child ! said she, it “ was but a little time (so God was pleas'd “ to order it !) that I had the happiness to “ enjoy the virtuous and excellent conver- “ sation of your father, whose death soon “ followed those pains which I endur'd at “ your birth : and the same unreasonable “ stroke

“ stroke made *you* an orphan, and *me* a wi-
 “ dow, and brought upon me those troubles
 “ and miseries of a *widow’d* state; which
 “ none rightly understand, but those who
 “ *feel* them ! for no language can sufficient-
 “ ly represent what cares and anxieties ne-
 “ cessarily attend a young woman, as *I* was,
 “ newly taken from under her father’s roof,
 “ and thrown into the midst of griefs and
 “ sorrows, too big to be borne either by her
 “ strength, sex, or years ! forc’d she *must*
 “ be to contend with, and correct the lazy-
 “ ness, and watch the miscarriages of *ser-*
 “ *vants*,---to countermine and prevent the
 “ base counsels, and *unnatural*, treacherous
 “ designs of *relations*, and divers other
 “ hardships !---her husband dies and leaves
 “ a child---if a *daughter*, it creates to the
 “ mother no small care, tho’ her education
 “ at home is *less* expensive and dangerous :
 “ but if a *son*, it fills her with a thousand
 “ cares and fears every day, besides the ex-
 “ traordinary expense of a *liberal* education ;
 “ and yet, *none* of these considerations
 “ have ever *once* prevail’d with me to alter
 “ my condition, by bringing a *second* hus-
 “ band into your father’s house ! I have
 “ most gladly endeavour’d to weather all
 “ the storms and tempests of life for *your*
 “ sake ; and (thank heaven ! for the help of
 “ the divine grace) have willingly under-
 “ gone the hardships of this *iron-furnace* ;
 “ it

“ it being no small support to me amidst
 “ *all* these sufferings, that I could, in *you*,
 “ behold the lively image of my ever-ho-
 “ noured lord, your deceas’d father ! nor
 “ can you lay it to my charge, that I have
 “ in the least wasted your *paternal* inheri-
 “ tance, in my bearing the necessities and
 “ cares of *widowhood* : (too often the hard
 “ case and fate of *orphans* !)---no,---I have
 “ preserv’d it *untouch’d* and entire, and yet
 “ have spar’d no cost to give you *such* an
 “ education, as might raise you to a just
 “ esteem and reputation in the world ; the
 “ charges of which I have most cheerfully
 “ defray’d, out of *my own* estate, which I
 “ brought with me as a *portion* to your fa-
 “ ther ! Think not, my dear ! that I say
 “ this to reproach you---far from it ! as
 “ the only kind return which I ask of you
 “ for all that I have done, is, that you
 “ would *not* involve me in a *second* widow-
 “ hood, nor revive my grief ! do but stay
 “ till I am *dead*---I ask no more,---which
 “ for *us*, who are already in years, it is
 “ likely will not be long, as nothing re-
 “ mains but a continual expectation of
 “ death !---When therefore I am dead,
 “ and you have laid *my* bones by the side of
 “ your *fathers*, then go where-ever you
 “ will, as there will be no one to hinder
 “ you ! but while I *live*, be content that
 “ *one* house should hold us *both* ! and do
 “ not

" not so far provoke GOD against you as
 " thus miserably to afflict a *mother*, who
 " has *not* deserv'd it at your hands! If you
 " think that you have *this* against me,
 " that I have put you upon looking after
 " your worldly affairs, regard not the laws
 " of nature! --- but count me as your enemy;
 " and an underminer of your happiness! - but
 " --- if it shall appear, that I have so trans-
 " acted all affairs, as that you in the mean
 " time may enjoy the most easy and undistur-
 " bled course of life, tho' there was no-
 " thing else, yet let *this* prevail with you
 " to stay with me! for tho' you may pretend
 " that there are *thousands* who love your
 " company; yet there can be *no one* who
 " can so much minister to your ease and
 " freedom, or to whom your credit and
 " happiness can be so dear, as it is to *me*!" --

The *Translator* hopes that he need not
 make the least apology to his readers for
 giving them this most tender, pathetic, and
 affectionate speech, which happily had it's
 desired effect; as it may be thought by
some, perhaps, a digression from the main
 points of his subject: but he should have
 held himself utterly *inexcusable*, had he
 omitted presenting to their view one of the
 principal graces of the picture of St. CHRYS-
 SOSTOM's life, and, on which depended his
 being afterwards so bright an ornament to
 the *christian church*.

About

About the year 380 he was ordain'd *deacon* by MELETIUS *bishop* of *Antioch*, in whose family he had been for three years ; - five years he serv'd at the altar as a *deacon*, when having given sufficient proofs of his great abilities, and excellent life and conversation, he was ordained *presbyter*, or *priest* : and the first sermon he preach'd was on that occasion, the *bishop* himself being present, in which, he gave no small specimen of his powers in *oratory* : insomuch that the people were so charm'd with his sermons both as to the excellency of *matter*, and *manner* in which he deliver'd them, that the *bishop* generally committed that province to him, which he manag'd with equal modesty and diligence, and to the no less satisfaction and happiness of his crowded congregations.

About the end of the year 397, NECTARIUS *bishop* of *Constantinople* dy'd ; --- great contests and expectations there were, who should succeed him in the *imperial see* ; many candidates and competitors appeared : and after all the cabals and schemes laid for it by very *unworthy* and *improper* persons, thro' *bribery* and ill arts of *insinuation* (even in those early times) to oblige the great men at court, to obtain the favour of the *Emperor*, CHRYSOSTOM was consecrated and inthron'd on *February* 26, A. D. 398. --- No sooner was he enter'd upon his great and solemn charge, but he apply'd himself most
b dili-

diligently to reduce the *corrupt* state of the *church* at that time, to the strictness of it's *ancient* discipline, by inspecting the manners both of the *clergy* and *laity*, and making divers necessary and wholesome regulations.

This, (as must naturally be expected) alarm'd and enrag'd them so, as to unite against him, and openly to traduce and misrepresent him to the people: and even where there was but the *least* suspicion, and *that* ill-grounded too, to improve it into a formal charge and calumny. But he despis'd all their malice and artifice, nor was it in their power to lessen his very high esteem, and veneration which the people had for him, being infinitely delighted with the honesty of his designs, and the excellency of his preaching; and as they had sufficient reasons to be convinc'd, that his life was *unblameable*, *zeal impartial*, doctrine sound, and sermons eloquent: so they flock'd after him in great numbers! for even the *Pagans* or *Heathens*, themselves, attended him, and thereby became converts to *Christianity*. He was *bishop* of *Constantinople* only about *nine* years and *an half*, and dy'd *Sept. 14, A. D. 407*, and in the *54th* of his age.

To proceed now to some account of his person, temper, abilities, and writings.

He was of stature low,---forehead large but full of wrinkles,---his eyes sunk deep
in-

inwards, but quick and lively,--his cheeks lank and hollow,---beard short and thin ;-- It was the look of one who was truly mortified to the world,---he was naturally *choleric*, which as it was greatly increas'd by a rigid abstinence, so it occasion'd an *uncommon* briskness and activity in his temper, and made him boldly attempt and resolutely continue any undertaking, where the *honour* of God and the *interests* of RELIGION were concern'd. The truth and honour of the *last* he strenuously defended both by his *life* and *writings* against the attempts of the *gentiles*, or *heathens*, on the one side, and *Hæretics* on the other.

The affairs of his *episcopal* office he most diligently and faithfully follow'd, constantly attended publick prayers, preach'd frequently, and in *some* parts of the year, especially *lent*, every day: and whenever detain'd by sickness, he used to think this forc'd silence, and absence from his people, much worse than the disease itself: and no sooner was he restor'd to a tolerable degree of strength, but he return'd to the pulpit with a kind of rejoicing and triumph amongst his people!-- The irregularities of the *clergy* of his diocese, crept in by the negligence of a mild and easy Prædecessor; he rebuk'd sharply,---his reproofs were severe and *impartial*, neither fearing or sparing the *greatest*, nor despising

or overlooking the *meanest*. The world he despis'd, and rejected all it's temptations of riches, honours, or pleasures.--He declin'd *all* church-preferments: and when the great dignity of "BISHOP of *Constantinople*," was *forced* upon him, he did *not* take a penny of the large revenues of that church to his own use, further than what barely serv'd him in his frugal way of life.---His great *charity* was equal, if not superiour, to his *other* virtues. His own *paternal* inheritance, which was very considerable, he parted with in his younger days to the use of the poor, and the necessities of the church of *Antioch*: and when advanc'd to the see of *Constantinople*, he took an exact account of it's great revenues, and the expenses of his family; and whatever could be spar'd from charges absolutely necessary, he set apart for pious and charitable uses, founding and endowing a large *hospital*, which he furnished with all necessary officers and attendents, and provided with all proper accommodations. The *rich* he so excited to mercy and liberality, and was so powerful an advocate for the *poor*, that he was commonly called, "JOHN the almoner." His *humility* was exemplary in the midst of all the virtues and graces of his mind, and the honours and dignities which he enjoy'd: and as he was a perfect enemy to all *unnecessary pomp* and *vanity*,

nity, so was he to the very *appearance* of *flattery* and *applause*; for when the people received his eloquent sermons with shouts and acclamations, (as they very often did, from the humour of that and foregoing ages) he endeavour'd to stop them, by telling them with a stern, severe look, "That this was turning the *church* into a *theatre*"-- "That he utterly disliked such commendations,"---and "that the best praise they could give him, was to *do* as he taught them; and not to applaud his sermons, but to *practice* them.

Nature had enrich'd him with very great abilities and endowments; a clear and quick apprehension, acute and solid reasoning, ready invention, and all these happily attended with a volubility and ease of expression: his *extempore* orations are sufficient proofs of this. He studyed *divinity* under MELETIUS *bishop* of *Antioch*, and EUSEBIUS and DIODORUS, who govern'd the *monasteries* in those parts, and were both afterwards, *bishops*. He apply'd himself with great attention and diligence to read and understand the *holy scriptures*, which he, afterwards, so excellently explain'd at large; and was particularly fond of St. Paul's epistles, which he seldom laid out of his hands: and indeed there seems to be by his writings a most strong likeness of ge-
nius

nus and *temper* between that great *apostle* and our excellent *prælate*.---He gave himself up almost wholly to *preaching* and *instructing* others : a province which he manag'd with that clearness and force, freedom and smartness, and yet with that temper and sweetness, that in the whole train of the *fathers* and *writers* of the *church*, none excelled him, and but few equall'd !--

The *holy scriptures* he expounded easily, because naturally, and in their plain, literal sense : an happy talent, almost peculiar to himself : the chief taste (or rather folly and absurdity) of those ages, being to extort and wire-draw *scripture* into *allegory*, make *witty* allusions, and prick out *mystical* and *far-fetch'd* expositions, which were never intended, and when found out, serv'd to very little or no purpose at all ;--in all his expository *homilies*, he takes the plain sense that naturally offers itself ; which he opens and illustrates with some short and pithy remarks, and then concludes with some general exhortation of great advantage to his audience. He reprov'd vice with great *Impartiality* and severity, and yet convey'd his reproofs with that sweetness and tenderness, and those soft insinuations, that they easily made their way into the minds of his hearers ; and even the most obstinate offenders could not but kiss the hand which chastiz'd them,

them, his discourses at once administering both *profit* and *delight*.--

Though he was master of a great deal of *acquired* learning, yet he made no shew or parade of it : and it adds not a little to the fame of his great learning, that he form'd so many excellent men, who were his scholars, and afterwards *bishops* ; men, famous both for the *contemplative* and *practical* part of *christianity* ! -- The vein of *oratory*, which ran thro' him in the school of his great master, LIBANIUS, diffus'd itself into the *church* : where he employ'd it to the use of the *present*, and the admiration of all *future* ages ! his style is clear, chaste, easy, and elegant : his conceptions flow in the most apt, familiar, and easy expressions, though whenever his argument requir'd it, or leisure permitted, he could shew a finer display of eloquence ; witness his elaborate compositions while he was at *Antioch*, where he enjoy'd ease, and more calm and retir'd thoughts, than he did afterwards. His explanations of *scripture*, and of the rites of the venerable sacraments, his moral discourses and exhortations, and his panegyrics in celebration of the memory of the holy martyrs and fathers, are admirable ! and it is this which has endear'd him to *those* ages, and has since render'd him venerable to all *succeeding* ones !

His

His books and discourses, whether penn'd by *himself*, or dictated by him to his *Amanuenses*, are as numerous as they are excellent: and notwithstanding the injuries of *time*, which has robb'd us of many others, yet there are still extant more of his writings, than any *two* of the *Greek* fathers put together! besides, there are several volumes of very doubtful authority, and several more supposititious, and consequently falsely ascrib'd to him.

Thus has the *Translator* endeavour'd to lay before his readers, for their amusement and edification, the most material passages of this *great prelate's* life, that best consisted with the plan of his design; he has only just to observe to them, "That the fame and excellency of his *life* and *writings* rais'd up (such is the fate of many good and holy men! God's providence being so pleas'd to *permit* these things) many great and powerful adversaries against him!" for he was not only, for some considerable time, *depos'd* from his bishoprick, but also most sadly *harrassed* about, *persecuted*, and very often his life in *great jeopardy*! However, about *thirty* years after his death, which happen'd at a place called *Comana* in *Cappadocia*, his memory in the mean time having been held in great esteem, by an *anniversary* day kept in honour of it; *PROCLUS*, his
successor,

successor in the see of Constantinople, pronounced a panegyric upon him, which so affected and inflamed his audience, that they brought him forth with to intercede with the emperor, that St. Chrysostom's remains might be brought home (to Constantinople) with such a funeral pomp and solemnity as was suitable to the merits of so great a person! *Theodosius the younger was then emperor, a prince of incomparable sweetness and piety, to whom Chrysostom was god-father, and with that argument, among others, Proclus urg'd him!* the petition was soon granted, and persons of quality were sent by the emperor to Comana, who took up the coffin, which they carry'd to the sea-side, where the emperor's gally was ready to receive it, attended with such a number of vessels and boats, that the sea seem'd to be cover'd with them! when the gally arrived at the city of Constantinople, they first plac'd the coffin in the church of St. Thomas, afterwards remov'd it to that of St. Eirene, from whence being attended with vast crowds of people, and all possible demonstrations of pomp and honour, it was, in the emperor's own chariot, carried to the place design'd for it's repose, "the church of the apostles." Here the good emperor, (accompanied by his sisters, women of exemplary piety and devotion!) came to the

c

coffin,

coffin, in which were St. CHRYSOSTOM's remains, and covering it with his imperial cloak, bow'd down in veneration of it, and heavily lamented the wrongs which had been done to the good and holy man! the divine offices being completed, they proceeded to his interment at the foot of the communion-table, the bishops, who were present, helping the coffin into the grave with their own hands. This ceremony was perform'd on January the 27th, A. D. 438, and was, for several ages after, kept sacred to his memory!

Thus, after all the envy and malice of men against him; "God brought forth his righteousness as the light, and his judgment as the noon-day;" and shew'd, "that however oppressed and persecuted, for a while," yet, "the memory of THE JUST shall be blest, and his name shall be had in everlasting remembrance!"

ADVER-

ADVERTISEMENT

TO THE

READER

THE *Translator*, supposing that some account of St. CHRYSOSTOM might be agreeable to his readers, has, accordingly, præfixed a short extract of his life, selected from Dr. CAVE's well-known book of the lives of the *apostles* and *primitive fathers*, consisting of *such* particulars as he judg'd to be most entertaining as well as edifying.--- He thinks it proper to inform his *learned* readers (if this *translation* of his should chance to fall into *their* hands) that it is collected from *four* of his sermons on *Christmas-Day*, in the 5th and 7th volumes of his works in

folio, the best edition of which, is the famous *Paris* one, by father *Bernard Montfaucon*, the great antiquary.---How far his *translation* answers to the *original*, is submitted to their superiour judgment ! he can only assure his *English* readers that it is faithfully and honestly *translated* ! observing at the same time, by way of caution, that all those words which they meet with in the *sermon* included in hooks as thus [] are not in the *Greek*, but only added by him, by way of explanation, to make the sermon the more easily understood by them. He would only observe one thing more, which is, that if they will read it with as much pleasure and satisfaction as he had in *translating* it, they will think neither their money or time ill-bestow'd upon it;---but if they would not only understand, but also enjoy the beauties of it, they must read it more than once, or twice,---and he will answer for it, that the oftener it is read, the more it will be admired ! for like the hand of a great master in *painting* or *poetry*, it first astonishes and surprizes, and then charms and delights you ! and therefore, whoever has the least
 preten-

pretensions to *taste*, and, much more, any veneration or respect at all for that most *sa-cred* and *blessed* NAME, by whose merits and mediation he hopes *one* day to be saved, will glory and rejoice to have in his possession a SERMON written and preach'd so soon after *our Saviour's* time, when the flame of piety burn'd up in such a manner, as we, in these degenerate times, are afraid or asham'd to behold ! and which, not only does honour to the *school of eloquence*, but also to CHRISTIANITY itself!---

pretensions to taste, and much more
 - from this respect at all for that most ve-
 ned and blessed NAME, by whose merits
 and mediation he hopes one day to be saved,
 will glory and rejoice to have in his pos-
 session.

AN E C D O T E

SHEWING, that the *twenty-fifth* of
 December was always held as the anni-
 versary-day of OUR BLESSED LORD'S nati-
 vity from the earliest ages of the christian
 church; and a late objection to it, an-
 swered.---

The *Eastern*, or *Greek* church of *Asia*,
 had it from the *Western*, or that of *Rome* :
 and in the *menology* (or *monthly* account of
 transactions) of the *Greek* church for the
month of *December*, are the following most re-
 markable words, “ Ε'ν τῇ εἰκοστῇ πέμπτῃ (ἡμέρᾳ) αὐτῆς
 (μηνος) ἡ κατὰ σάρκα γεννησις τοῦ ΚΥΡΙΟΥ ΗΜΩΝ ΘΕΟΥ
 ΚΑΙ ΣΩΤΗΡΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ;” that is, “ On
 “ the *twenty-fifth* (day) of that, or the same
 “ (month) was the birth, according to the
 “ *flesh*, of OUR LORD GOD AND SAVIOUR
 “ JESUS CHRIST.”---And again, it has the
 “ following passage (which, by the way, is
 “ a fine *hexameter* verse)

“ Περὶ τῆς Μαρίας ΘΕΟΝ ἐκχαλεῖναιτο πέμπτῃ”

that

that is, "The Virgin Mary brought forth
" GOD (OUR SAVIOUR) on the *twenty-fifth*
(Day of *December*)--

But to this it has been, of late, objected,
" That the shepherds, as appears from St.
Luke, chap. ii. ver. 8. could not well be in
the fields watching their flocks by night at
that time of the year."--But why not, in so
warm and temperate a climate as that of
Betlehem ? for tho' in *Italy*, according to
the præcepts of husbandry (see *Virgil's* 3d.
Georgic---*Columella*, book vii. chap. 4.
and *Varro*, book ii. chap. 2.) They kept, in
winter, their sheep in *cotes*, rather than in
the *fields* ; yet they had their winter-feedings
abroad also---and as the climate of *Betle-*
hem is of *less* latitude than that of *Rome*, it
must have been, therefore, so much the
more temperate ; and even in *our own* cli-
mate, which is much colder than *either*,
how often are *sheep*, &c. *abroad* all night at
that time of the year !

that is, "The Virgin Mary brought forth
 "God (our SAVIOUR) on the twenty-fifth
 (Day of December) --"

But to this it has been, of late, objected.
 "That the shepherds, as appears from St.
 Luke, chap. ii. ver. 8. could not well be in
 the fields watching their flocks by night at
 that time of the year." -- But why not, in so
 warm and temperate a climate as that of
 Bethlehem? for tho' in Italy, according to
 the precepts of husbandry (see Virgil's 3d
 Georgic -- Columella, book vii. chap. 4.
 and Varro, book ii. chap. 2.) They kept, in
 winter, their sheep in cover, rather than in
 the fields; yet they had their winter-feedings
 abroad also -- and as the climate of Betele-
 hem is of less latitude than that of Rome, it
 must have been, therefore, so much the
 more temperate; and even in our own cli-
 mate, which is much colder than either,
 how often we keep, &c. abroad all night at
 that time of the year!

1 Ep. Tim. Chap. iii. and part of the
last verse.

And, without controverfy, great is
the *mystery of Godlinefs!* **G O D**
was manifested in the flesh!

INTRODUCTION.

AS I have been, for some considerable time past, much more at leisure from the duties of my *Profession*, than was in the least agreeable to me, I thought I could not spend a few days of it so well, as by presenting you with the following DISCOURSE on the sacred and solemn *Festival* of our *blessed Lord's* NATIVITY, commonly called **CRISTMAS-DAY.**---I have been *translating*

B

it

it from the *Greek* language into *our's* : and have *now* published it from the *Press* as well as the *Pulpit*, in order to give you, and others, the better opportunity to judge of its excellency in *private*, which ~~you~~ could not, perhaps, do so well, by only bearing it in *public* ; and, as it is *not* my own, originally, I can, with the greater pleasure, because with the greater safety, in being free even from the *suspicion* of vanity, speak in its great praise !

It is one of the *first* sermons, as to *time*, and the *very* first, as to *eloquence* and *oratory*, that was ever written, preach'd, and publish'd in the world upon this great and sacred DAY ! The *author* of it was St. CHRYSTOM, (whose life is prefix'd to the sermon) the most celebrated preacher in the world at *that* time, which is *now* almost FOURTEEN HUNDRED years ago ! and is the *author* also of that short, but excellent, *prayer*, at the end of our morning and evening service. The very noble, beautiful,

and exalted thoughts (to a degree of *rapture!*) contain'd in *this* sermon, are *such*, as ~~we are strangers to, in these degenerate and corrupted times!~~ and, therefore, to understand and enjoy them the better, I would earnestly recommend them to your frequent and attentive perusal; and serious consideration *in private*, when you are retir'd from the *business* and *pleasures* of the world!---

Some of his thoughts, indeed, are express'd in such strong and glowing colours, as, at first, dazzle the eyes of our understanding! but when we look upon our *blessed Lord* in both lights, as GOD and MAN, all these colours are so mellow'd and soften'd, as sufficiently prove the hand of a *Great Master*, and appear the finest beauties in the picture! But however, I will no longer detain you from the pleasure of this excellent and uncommon discourse by any further preface or introduction; hear it, and judge for yourselves! I will only just mention the *Text* once more, and then directly proceed to the *Sermon*.

1 Ep. Tim. Chap. iii. and part of the
last verse.

And, without controversy, great is
the *mystery of Godliness!* GOD
was manifested in the flesh!

TH E *Patriarchs* of old travail'd in
pain, [*i. e.* in search after this won-
derful *mystery*] the *Prophets* spoke of [it]
before, and the *Just* earnestly desir'd to see
[it!] These things are *now* come to pass:
and *this* day hath obtain'd the end. GOD
is both seen on earth through the *flesh*, and
is conversant with *men*! let us, therefore,
my beloved, rejoice, and be exceeding glad!
for if *John*, "while he was yet in his mo-
ther's womb, leap'd for joy, when *Mary*
came to *Elizabeth*," [as *St. Luke* tells us]
how much *more* ought we, who have seen
not *Mary*, but OUR SAVIOUR *himself*, born

as on *this* day, “to leap for joy, and be exceeding glad!” to marvel, and be struck at every sense of the sovereign greatness of *this* dispensation! for consider how great a thing it was, [as at first], to see the sun descending from the heavens, abiding upon the earth, and sending from hence its rays upon all! Now, if at the sense of this luminary, it has happen’d so to strike all who *have* seen it: let me consider now and think, how great a thing it is to see “the *Sun of Righteousness*” of *our own* flesh, sending his rays, and enlightening our souls!

This, of all festivals, is become general with us, and hath fill’d the world with gladness! *This* feast is the *summit* of all good things! the *fountain* and *root* of good things among us! by which, *heaven* is open’d! the *Spirit* is sent down! the *partition-wall* is taken away! the *hedge* is broken down! things *at variance* are united! the *darkness* is extinguish’d! the *light* hath shin’d! *heaven* hath receiv’d *that* nature which was from *earth*! *earth* HIM “that sitteth upon the cherubims!” the *bond* are become *free*! *enemies*, *sons*! and *strangers*, *heirs*! by it, envious *age* and a long *war* is dissolv’d; and *peace*, which, of old, has been so much desir’d both by angels and just men, is *now* come among us! Thus *Paul* saying, crys out (Eph. ii. 14.) “Christ is our *peace*, who hath made both of one, and hath broke down

down the middle wall of partition, even the enmity in his flesh" ! by it, the conversion of the cross stands celebrated and remarkable: as also the spoils of CHRIST our King; the first-fruits of our nature !

What then has ever been made equal to *this* festival ? GOD on earth ! *Man* in heaven ! *angels* rejoice together with *men* ! *men* communicate with *angels* and other powers on high ! *devils* flee away ! *death* is dissolv'd ! *paradise* is open'd ! the curse is vanish'd ! *sin* is put at a distance ! *error* is driven away ! *truth* is return'd ! and *nature*, by which the *cherubims* kept paradise, is this day united to GOD ! Be not oppress'd, therefore, [my brethren !] with doubt, hearing of these things ! for it is a thing full of astonishment, and beyond hope and all expectation, that GOD should become *man*.

When the spring shines forth after the dreary winter, *then* does the earth put forth the green herb ; the trees are made beautiful by their flower-bearing branches ; the air, enlighten'd by the sun, is made glad, and the whole feather'd choir flying above in the air, makes it resound with their melodious voices ! *then* do the cowherds and shepherds dwelling in the mountains, and coming forth from their cots, correct their looks by the beauty of the air ; and by the harmony of their various-sounding pipes rival the chauntings of the sweet-voic'd birds ; and gladdening

dening the senses of the dumb sheep, draw forth the lambs upon the grass with soft and gentle motions! *then* also, does the husband man, who had sharpen'd his pruning-hook in his cottage by the rock, go forth into the vineyard to prune the unfruitful branch of the vine! *then* also, the sailors who love the deep, beholding the sea, leave the continent, and trusting their lives to the ship, water, and wind, availing themselves of the winds of the sea, scud away without fear! and, in general, (that I may not be tedious) every profession and occupation designed among men for the service of life, at the serenity of the air shining upon them, has a free motion towards carrying on its work.

Come then, [my brethren] and since our heavenly spring, is risen upon us from the virgin's womb, and hath dispers'd the cold and stormy clouds of the *devil*, and hath awaken'd the sleepy hearts of men by his divine rays from the fruit of ignorance unto heavenly and blessed glory, let us sharpen our understanding! But the birth of CHRIST stops the course of my tongue, and attracts the glittering Divinity to itself! for when I bring to my sight the Babe born of the Virgin, and the Virgin conceiving without Man, and, after her delivery, still being a Virgin, I am much perplex'd at the work! and not finding the manner of it, I seal it with faith. For

For how? Is it not *truly* wonderful, and surpassing *all* understanding, that a *virgin* should bring forth, and be found a virgin *after* delivery?

Behold, therefore, a visible and *invisible* mystery! comprehensible and *incomprehensible*! that may be *felt*, and yet *not* found! for who hath *not* seen and apprehended both the *Child* and *Mother*? and yet, whoever sees the *Virgin Mother*, and the *Babe*, a *Child* of the *Virgin*, findeth a mystery much perplexing him! O *truly* a mystery! heavenly and earthly! seen, and yet doth *not* appear! for *so* great was CHRIST, who was born *this* day! heavenly, as to his *divine* nature, and earthly, as to his *human*! visible, as to the *flesh*; *invisible*, as to the *spirit*! comprehensible, as to the *body*, incomprehensible as to *reason*! but CHRIST indeed, being G O D, is all-powerful! O *Virgin Mother*, of the virgin *Babe*! O holy *Child* of the *unmarry'd Mother*! O *bush*! which *Moses* saw burning in the Mount, and yet *not* burnt up! O *stone*! which *Daniel* saw hewn out of the mountain *without* the hand of man! where are [all our] lovers of curiosity? let *them* tell us, how a virgin, *without* man, brought forth a babe, and having brought forth, was [yet] *uncorrupted*! but if the *manner* is *unsearchable*, since the birth was of the *Spirit*; how much *more* so is this *unspeakable* birth by the *Father of the Word*,

i. e. OUR SAVIOUR ; but leaving all vain reasonings, let us have recourse to the *divine preachers!*

“ Now as [St. Matthew says] when JESUS CHRIST was born in *Bethlehem of Judæa*, in the days of *Herod the king* :”---The Evangelist [here you see] particularly points out both the *place* and *time* ; that he who believeth *not* the birth of OUR SAVIOUR according to the *flesh*, having enquir’d the *place* and *time* ; might find it *truly* a fact : for by consulting the historians of the reign of *Herod*, he will find the *time* ; and the *place*, by its signification, at *Bethlehem*. For if, in *worldly* concerns, *consuls* are described, *months* number’d, *days* declar’d, and *cities* mark’d out for the exactness of things mention’d : how much *more* ought the exactness of *place* and *time*, when the salvation of the *whole world* is brought forth, to be ascertain’d to posterity ! Thus *Matthew* declares the birth of CHRIST according to the *flesh* ; *Luke* also, for the exactness of the *time*, adds, “ a taxation that was then *first* made ;--” for thus *he* says : In the 41st. year under *Augustus Cæsar*, a decree went out from him, that all the world, [i. e. the Roman empire] should be tax’d” “ And *Joseph* went up from *Galilee* into *Judæa*, unto a city of *David*, which is call’d *Bethlehem*, (because he was of the house and lineage of *David*) to be tax’d with *Mary* his espoused
C wife,

wife being great with child. Now *Luke* [you see here again] signifies the *first* taxation that was made: exactly describing also the *time*, and bringing the greatest obscure mystery to light! for *he* says, “that he was made man at this *first* and *great* taxation.” For when CHRIST was born, and *flesh*, in short, was made GOD: the *devil* cast out, and *death* dissolv’d, it became the souls of the *Just*, and the names of the *Faithful* to be enroll’d in the books of *Heaven*. *Cæsar* reigning below, and THE FATHER presiding above with the *angels*! wherefore *the Lord* thus preaching the gospel [*Luke’s*] to his disciples, said, “Rejoice not because the *devils* are subject unto you: but rejoice that your names are written in *heaven*”!

Now [as *St. Matthew* says, again] when JESUS was born at *Bethlehem* of *Judæa*, in the days of *Herod*, behold! *wise men* came from the East, saying, “Where is *he* that is born *king* of the *Jews*,” for we have seen his *star* in the “East, and are come to worship Him.” Astonishing! I am overcome with wonders! I am lost in contemplations! and my tongue is at a loss what to say first, or what to omit. If I consider his birth, I am struck with amazement! that *before* “the *Child* of *nature*” should come forth, wonders are perform’d! for is it not a very great wonder, that a virgin, *after* she has brought forth, should *remain* a virgin? and, that

that the silence of heaven should speak by a *star* to those who thirsted to see *Him* that was born? It sendeth a *star* as an attendant, and points out the *Babe* who was so earnestly desir'd! Thus [you see] *Matthew* mentions the *wise men* who came from the East; and *Luke*, the *angel*: for *he* says, "And there were shepherds abiding in the fields, and keeping watch over their flock by night: and the *angel* of the *Lord* appear'd unto them, and the glory of the *Lord* shin'd round about them, and they were sore afraid! and the *angel* said unto them, fear not! for behold, I bring you tidings of great joy, which shall be to all people: for there is born to us, this day, in the city of *David*, CHRIST the *Lord*! and there was suddenly with the *angel*, a multitude of the heavenly host praising G O D and saying: glory be to G O D in the highest, and on earth peace, good-will towards men". [Thus] CHRIST is born! *earthly* things are join'd with *heavenly*! *angels* rejoice with *men*! *shepherds* abide in the fields, and *wise men* worship! *heaven* carryeth her lamp, and the *earth* beareth her pretious fruit to the *manger*! Then was fulfilled that which was written of the earth, namely, "*Truth* is sprung out of the earth"! For it is *truly* CHRIST who saith, "*I am the Way and the Truth*"---of the earth, i. e. of the virgin, *he* hath sprung according to the *flesh*;

but I am inquisitive “ whence did the *wise men*, who were taught concerning the *star*, use it as a guide towards the finding out the *Child* after whom they sought ?” for it was *not*, as *some* have fancy’d, saying, it was a *planet*, or *wandering star*, and so the *wise men* could *not* seek out the *true Child* : for if it was a *planet*, how could it truly point out CHRIST ? for when it came to him, it stopped its course ; and how did the *wise men*, if they had *not* truly departed, bring such great offerings to Him of their domestic labours, signifying his *divinity* and *humanity*, and fulfilling *that* prophecy [in the psalms] “ *He shall live, and unto Him shall be given of the gold of Arabia*” ! neither again, as fabulous writers say, “ that it was a *star* which riseth at every man’s *birth*” : nay, it was not even a *star*, but a certain incomprehensible *power*, form’d for this very sight ! and this is plain--for 1st. We see the sun, moon, and stars retiring from *east* to *west* : but *this* was carry’d from *north* to *south* : for so does *Palestine* lie towards *Persia*---2^{dly}. That it appeared *not* in the *night*, but at *mid-day*, the sun shining ! ---3^{dly}. [and lastly] From its appearing and *disappearing* : for it appeared as far as *Palestine*, leading the *wise men*--for when they went up to *Jerusalem*, it *disappear’d* : then again it *appeared*, after they came out from

Heracl.

Herod: therefore it was no *particular* star, but a certain *Power* [beyond] reason!

But we ought to attend to *the scriptures*, and consider it's mysteries; for there was a certain prophet, *Balaam*, whom when the king of the *Moabites* had sent for to curse *Israel* going out of the land of *Egypt* upon his drawing near to the camp of *Israel*, and had gone up to the top of the mountain, he saw *Israel* scattered abroad, and having taken up his parable and prophecied, said, "a *star*, shall arise out of *Jacob*, and a *man* shall be rais'd up from *Israel*, and he shall destroy the princes of *Moab*, and lead away captive the children of *Ammon*!" these *wise men*, therefore, arising from the family of *Balaam* the prophet, having followed his accounts and prophecies, and having understood, "that when a *star* shall arise, a *man* also shall be raised up," namely, "*the king of the Jews*," who not only should destroy the princes of *Moab*, but also beat as small as the dust, and grind to powder all the kingdoms of the *devil* according to *Daniel*, they observed the *time*; and when they had seen a *strange star* that had arose among others, they knew it to be *Him* who was long ago foretold: and when they had followed it, and found *Him* that was born, they rejoyc'd when they had found the event of those things which had been prophecy'd long before.

But do thou, O *disciple* [of CHRIST] attend to me: [while I tell you] that the
wise

wise men were types of the *gentiles*, or *heathens*, who had been converted from the error of ungodliness : [and tho'] not led by a perfect light, yet they were led so far by the splendour of *John's* light, as by a *star*, to CHRIST, who was brought forth in the *flesh* ;---for let me consider,---that the *star* came as far as the *child*, and [then] stopped its course ;---for *John* also, by his preaching, having shin'd like a *star*, and set forth CHRIST, saying, " behold the *lamb of GOD!* who taketh away the sin of the world !" stopped *his* course, saying [again] " *he must increase, but I must decrease!*"-- " and when the *wise men* came, says the evangelist, they found the *child* and his *mother*, and fell down and worshipped him !" hence, it becomes those, who, from an *heathen* life, come to CHRIST, first to fall from the height of their ungodliness, and so, as it were, raised from the earth, to confess the birth of CHRIST according to the *flesh*, and then, by turns, to lift up their eyes towards his *divinity* !---" and when they had opened their treasures (according to *St. Matthew*) they presented to Him gifts---gold, frankincense and myrrh ;"---gold, as to a king,---frankincense, as unto GOD,---myrrh as to one who suffer'd for us ! and CHRIST received the gifts ; not as tho' He needed them, but to help those that brought them : for He received the gold,

gold, to turn them for the love of money,--- he received the *frankincense*, to keep them from idolatry, and he received the *myrrh*, to purge their detdness of suul ! and, if it is necessary to see any *other* mystery, let us learn it diligently ! [as thus]---they bring gold, and *frankincense*, and *myrrh* to Him that was brought forth, because it was written of Him, (St. Paul's epist. to the *Philippians*) "to Him every knee shall bow, both of things in *heaven*, and of things on *earth*, and of things under the earth : " in which offerings they prefigur'd what was to come ; for by the gold, they signified the thanksgiving of the heavenly angels ;---by the *frankincense*, the falling on the knee of earthly men,---by the *myrrh*, the prayer for the souls that were detain'd in *hell*, [or *the grave* ;] because it was necessary for him who came to CHRIST, to be possess'd of three virtues of the *divinity*, which the apostle calls (epist. to the *Corinthians*) *faith*, *hope*, [and] *charity* !---and when they had open'd the treasures of the heart, they offered *faith*, as shining gold,---*hope*, as *frankincense* of a sweet odour,---[and] *charity*, as *myrrh*, binding together the members of the church. " And when they [i. e. *Joseph* and *Mary*,] were warn'd of GOD in a dream that they should *not* return to *Herod*, they departed into their own country by another way."---[In like manner] ought those

those who have *once* become converts to CHRIST, *not* to depart by the footsteps of ungodliness ; but having exercis'd a pure faith and practice, [and] lying hid from the *serpent* that slew man, to return to the inheritance of CHRIST.

“ The *Sun* of righteousness” has *this* day risen, and reveal'd *Him* that was *before* rising ! I have been redeemed from darkness, [may the *christian* say] I [am] not [able to] bear his rays ; the light again is brought forth to me, tho' I vanish away with fear ! I rejoice at the birth though I am troubled at the manner [of it] ! I see a *new* fountain springing before [me], and an old wound [the fall of man] *disappearing* ! I see a *babe* bringing forth, and *heaven* inclining to the adoration of Him ! a parent WITHOUT an *husband* ! and a *son* WITHOUT a *father* ! a *Saviour* brought forth ! and a *Star* created ! an *infant* wrapt in swadling cloaths, and yet bearing [*immensity* about him] !---- a *manger* form'd into an *heavenly* throne ! and *cattle* resembling a representation of *cherubims* ! a *luminary* shining ! and a *miracle* speaking ! *angels* proclaiming beforehand ! and *shepherds* prophecyng ! *wise men* speaking of divine things ! and *priests* fighting against GOD ! *Herod* falling ! and *death* lamenting ! *Adam* freed ! *Eve* rejoicing ! and the *serpent* mourning ! *captives* deliver'd ! and *tyrants* in punishment ! a
babe

babe abounding with milk ! carry'd about with hands, and yet bearing her that beareth ! the *creation* acknowledg'd ! and *nature* terrified !---

Wherefore *I* also am in an ecstasy at the miracle, trembling at the mystery ! [but] *I* will be bold thro' [the angel] *Gabriel*, and drive away my fear.---The words which [he spoke] unto *Mary*, interpreting wonders !--for [thus] he says, " hail *thou* that art highly favoured ! " " the *ungather'd* field of an *heavenly* ear of corn ! " " the *real* virgin mother of the *true* vine ! " " the safe net of the *immutable* Godhead ! " -- " hail *thou* that art highly favoured ! " " the spacious dwelling of an immense nature ! " " O bride of a widow'd world ! " " O birth *undefiled* ! " --- " a crown woven *without* hands in a [well] form'd creation ! " " the holy habitation of fire ! " -- " hail *thou* that art highly favoured ! " the return again of a world from banishment ! " " the *inexhaustible* treasury of a famish'd creation ! " " *thou* that bearest the trimm'd lamp of many virtues ! " " the unextinguish'd and more splendid light of the sun ! " -- " hail, &c. ! " " the bait of the hook that is perceiv'd [only] by the mind ! " " O intelligible *ark* of glory ! " " the golden *pot* having the *heavenly* manna ! " " *thou* that fillest the thirsty with the sweet drink of an everlasting fountain ! " " the sea, that hath the *heavenly* pearl, CHRIST ! -- " hail, &c. ! "

“ that hath within herself God whom the *heavens* cannot contain ! ” “ the cloud, like a pillar, that hath God who led *Israel* thro’ the wilderness ! ”

And what shall I [more] say, or what shall I speak ? how do I felicitate the glory which contain’d the whole *root* ! for [indeed] *without* God alone, *thou* art far above *all* [women] ! “ and she was troubled at the speech ” [of the angel] saying within herself, “ what manner of salutation should this be ? ” or, “ who is he that saluteth me ? ” “ he outshines the sun, and yet discourseth with clay ! I know not what I shall say at this awful vision ! [for] if I understand not *him* who is sent, how shall I know [then] *him* who *sends* ! if *he* who declares [this thing] is [thus] tremendous, how much *more* so is *he* that is declared ! if *his* shining *thus* dazzles my understanding, with what sort of body shall I hide the *sun* of righteousness ! ” if the thing *created* [thus] disturbs me, how shall I bear THE CREATOR [himself] ! if I am [thus] terrified at the *servant*, how shall *I* bring forth the *master* ! ”

And the angel said unto her, “ fear not, *Mary* ! ” “ *thou* dost not supplant [mankind] as *Eve* [did]-- by *her* [came] death, but by *thee*, life immortal !---by *her* the fruit of dying, but by *thee*, fruit which giveth life ! by *her*, a separation of GOD from
men,

men, but by *thee*, an inexplicable connection between GOD and *man* !---by *her*, a dark sleep of the grave---but by *thee* a shining light of the world !---by *her*, a curse---but by *thee*, a blessing !---by *her*, tears,---but by *thee*, rivers of living water !---by *her*, fatigues,---but by *thee*, rest !---by *her*, brotherly hatred,---but by *thee*, a general love of mankind !---by *her*, a deluge,---but by *thee*, a laver of immortality !---by *her* murders, but by *thee*, regeneration !---by *her*, slaughters of animals,---but by *thee*, a raising of the dead !---by *her*, the twelve tribes hated,---but by *thee*, the twelve apostles united together by love !---by *her*, a fall,---but by *thee*, a resurrection !"---/

"Fear not, *Mary* ! for *thou* hast found favour with GOD : and behold ! thou shalt conceive in thy womb," *Him*, [who is both] in THE FATHER and in the *flesh* !" and *thou* shalt bring forth a son" older than *Adam* ! [or even than] *me* !---higher than heaven ! far above the cherubims ! a builder of the worlds ! co-eternal with THE FATHER [and THE HOLY] SPIRIT ! of whom are all things !"---"and the days were accomplished (as St. *Matthew* says) that she should bring forth ; and she brought forth her first-born son," whom *man* never planted !

"Now

“ Now when CHRIST, (as St. *Matthew* says again) was born in *Bethlehem* of *Judea*, behold ! *wise men* came from the east to *Jerusalem*, saying, “ where is *He* that is born king of the *Jews* ? ” “ where is *He* that was *not* sown, and yet *born* ? who sent his *star* before Him ! where is *He*, that by a foreign ray drew us to an *unknown* light ! who with an *unmeasurable* hand encompassed the world with a wall ! who appeareth *every where*, and yet is hid in the *flesh* ! who hath freed us from error, and led [us] unto grace ! who appeared under the oak among the three angels ! who was *not* seen by [his] *father*, and yet detained [by his] *mother* ! who dry’d up the red sea, and watered the earth ! who smote *Pharaoh*, and was conceal’d from *Herod* ! who slew the *dragon*, and yet was laid in swaddling-cloaths ! whom *arch-angels* saw *not*, and yet *men* see !

[Wherefore my brethren !] let us glorify God, who is come in the *flesh* for so great a condescension ! and, as far as we are able, let us return Him [all] worthy honour and recompense ; let us not be ungrateful to [our] benefactor, but bring to him *faith*, *hope*, *charity*, *temperance*, *alms*, [and] *hospitality* ! and as I have *before* exhorted you, so I do *now*, and ever shall, that as ye are about to draw near to this awfull and divine table, and holy supper of the *Lord*, ye do it with fear and trembling, with a clean conscience, fasting,

and prayer I--let us, [I say] draw near with a contrite heart, that having made *our Lord Jesus Christ* our propitiation, we may obtain those good things which are promised us, thro' *his* grace and love for mankind.

To whom with the *Father* and the *Holy Ghost*, be all *glory, power, and honour both now and ever I*

F I N I S.

ADVERTISEMENT

THE Translator presents his most gratefull respects to the nobility, clergy, gentry, and public in general;---is very much obliged for all former favours shewn to his *past* little publications;---hopes that *this* also may somewhat deserve their protection and encouragement;---and, if it should be so happy, on their perusal and consideration of it, as to meet with their approbation: he will prepare for the press this famous FATHER's *sermons* on the *other great days of the church*, to be published separately, price one shilling each.

N. B. Those who are pleas'd to honour him with their encouragement to proceed, are desired, as soon as they can, with all possible convenience, to send in only their *names* to the three booksellers who publish *this* Sermon. It may be, possibly, *some* inducement to encourage him; by assuring them, "that it has never yet come to *his* knowledge, that any other of this most admirable FATHER's works have ever been translated into OUR language, except his six books "*de Sacerdotio*" or, "concerning the *Priesthood*."

December 15, 1774.